

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

JUNE, 1873.

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JUNE, 1873.

NO. 6.

AMERICAN MISSIONARY ASSOCIATION.

INDIANS.

THE INDIAN QUESTION.

The April number of the North American Review devotes sixty pages to the discussion of the Indian Question by Gen. F. A. Walker, late Commissioner of Indian affairs at Washington.

Although compelled to dissent from some of Mr. Walker's conclusions, we cannot fail to pronounce the article one of great value, containing facts and inferences that we should be glad to see in the hands of every citizen of this nation.

Until 1871, the Indians were treated as independent nations. Mr. Walker shows that even from the days of the "doughty Miles Standish," the uniform custom of the country has been to recognize the Indians as nations, with whom wars were waged, and treaties of peace made, as the exigencies of the feeble colonies, or the Government required. These treaties were negotiated by some of our most successful generals, and most honored statesman, and were confirmed by the Senate just as with other foreign nations. By these treaties, mostly treaties of cession on the part of the Indians, the greater portion of the territory now occupied by ten states east of

the Mississippi came into our possession.

But in March 30th, 1871 an entirely new policy was inaugurated.

Mr. Walker says: "the insolence of conscious strength and the growing jealousy of the House of Representatives towards the prerogative arrogated by the Senate of determining in connection with the Executive, all questions of Indian right and title," . . . led Congress to declare that, "hereafter no Indian nation or tribe within the territory of the United States shall be acknowledged or recognized as an independent nation, tribe, or power, with whom the United States may contract by treaty."

The succeeding paragraph from which we quote largely brings clearly to light a great existing evil and one of the most pressing wants of the present time.

"In abruptly terminating thus the long series of Indian treaties, and forever closing the only course of procedure known for the adjustment of difficulties, and even for the administration of ordinary business, with Indian tribes, Congress provided no substitute, and up to the present time, has neglected to prescribe the methods by which after the abrogation of the national character of the Indians, either their internal matters or their relations with the general government are to be regulated. . . The country is, in effect, left without rule or prescription for the government of Indian affairs. It is suffering, not law, which enables the In-

dian Office to-day to administer its charge There is at this time no semblance of authority for the punishment of any crime which one Indian may commit against another, nor any mode of procedure, recognized by treaty or statute, for the regulation of matters between the Government and the several tribes."

This is, indeed, a great evil, drawing many others in its train, and it is wonderful that the attention of Congress and the country has not been painfully called to it by terrible outbreaks.

He touches very lightly upon the history of various tribes, showing that some which "but a few generations ago, shook the infant colonies with terror, or even dared to stand across the path of the republic," "are now represented upon the annuity or feeding list of the United States, by a few scores of diseased wretches." Others are now rich, and still others have become citizens of the United States, "eligible for the Chief Justiceship or the Presidency." His antitheses in the graphic "analysis and portraiture of the original and native character of the North American Indian" are perhaps too sharp, but as conveying a more correct idea of the opposites in Indian character than is usually given in so short a compass, we quote the following:

"Voluptuary and stoic; swept by gusts of fury too terrible to be witnessed, yet imperturbable beyond all men, under the ordinary excitements and accidents of life; garrulous, yet impenetrable; curious, yet himself reserved; proud and mean, alike beyond compare; superior to torture and the presence of certain death, yet, by the standard of all other peoples, a coward in battle; capable of magnanimous actions, which, when uncovered of all romance, are worthy of the best days of Roman virtue, yet more cunning, false and cruel than the Bengalee,—this copper-colored sphinx, this riddle, unread of men, equally fascinates and foils the inquirer."

"The Indian question," (says Mr. Walker) "naturally divides itself into two: What shall be done with the Indian as an obstacle to the national progress? What shall be done with him, when, and so far as, he ceases to oppose or obstruct the extension of railways and settlements? It is because these two parts of the question have not been separately regarded that so

much confusion has been introduced into the discussion of Indian affairs."

Keeping this distinction in view, he says, that after hundreds of interviews, "he has never known a man make objection, on a candid statement, to the intentions and purposes of President Grant's administration towards the Indian, unless it were some man peculiarly vulgar and brutal."

Under the first question "What shall be done with the Indian as an obstacle to national progress?" he says, "The actually or potentially hostile tribes of the United States number, on a rough computation, suited to the rudeness of the definition, 64,000. In this calculation, there are included tribes and bands, numbering in the aggregate about 44,000, which are now generally at peace. If the Government will respect treaty obligations, he does not apprehend difficulty from these. We should be glad to give his analysis of the various characteristics of these potentially hostile tribes, did our columns permit. The influences counteracting any extensive combination of these tribes, are such as prevent the apprehension of any combined hostile movement.

Among the conditions of permanent peace, Mr. Walker counsels a discreet forbearance, even where outrages have been committed by the Indians, when they are not sanctioned by the chiefs or leading men; and the subsistence of certain tribes at the expense of Government, without reference to their ability or disposition to work. This, though regarded by many as humiliating on the part of Government, is shown to be the most effective, and, at the same time, most economical policy that could be adopted. Quoting from the Report of the Indian Board of Commissioners for 1872, it is shown that according to the evidence of a memorial of the legislature of Arizona to Congress, there were in the year 1869, eighty-two men killed and wounded by Indians, and 1364 head of stock stolen in that region. These

outrages diminished till in 1872 there were eleven persons killed and wounded and forty-two head of stock taken.

As to the cost of war, a paragraph is quoted from the Report of Gen. Sherman, Harney and others in 1868, in which they use the following language, "in reference to the Cherrington massacre and the Cheyenne war of 1864": "The result of the year's campaign satisfied all reasonable men that war with Indians was useless and expensive. *Fifteen or twenty* Indians had been killed, at an expense of more than a *million dollars a piece*, while *hundreds* of our soldiers had lost their lives, many of our border settlers had been butchered and their property destroyed."

"What shall be done with the Indian, when he shall be thrown helpless on our Government and people?"

Of Mr. Walker's answer to this question, we can only quote here and there a part of a paragraph, without endeavoring to show their connection. Much that has already been done, has been without system, and according to the "caprices of administration," and the issues of the experiments have been of every kind.

"To assertions that the Indian cannot be civilized, can be opposed instances of Indian communities which have attained a very considerable degree of advancement in all the arts of life. To the more cautious assertion, that, while the tribes which subsist chiefly on a vegetable diet are susceptible of being tamed and improved, the meat-eating Indians, the buffalo and antelope hunters, are hopelessly intractable and savage, can be opposed instances of such tribes, which in an astonishingly short time, have been influenced to abandon the chase, to undertake agricultural pursuits, to labor with zeal and patience, to wear white men's clothes, send their children to school, attend church on Sunday, and choose their officers by ballot. To the assertion that the Indian, however seemingly reclaimed and for a time regenerated, still retains his savage propensities and animal appetites, and will sooner or later relapse into barbarism, can be opposed instances of slow and steady growth in self-respect and self-control, extending over two generations, without an indication of the tendencies alleged. To assertions that the Indian cannot resist either physical or moral cor-

ruption by contact with the whites, that he inevitably becomes subject to the baser elements of civilized communities, that every form of infectious or contagious disease becomes doubly fatal to him, and that he learns all the vices, but none of the virtues, of society, can be opposed instances of tribes which have freely mingled with the whites without debasement, and have acquired the arts of civilized life with no undue proportion of its evils. To the assertion that the Indian must gradually decline in numbers and decay in strength, his life fading out before the intenser life which he encounters, can be offered instances of the steady increase in population of no small numbers of tribes and bands in immediate contact with settlements and subject to the full force of white influence."

And yet, it is said to be undeniably true that many of the experiments have failed," and that "Indian blood has thus far in this country tended decidedly towards extinction."

What the policy of the Government should be, when the Indian tribes cease to be dangerous to our frontier population is ably stated under seven particulars which may be briefly stated thus:

1. The reservation system should be made general and permanent;
2. The scheme of reservations should be recast, so as to have but one or two west of the Mississippi;
3. The intrusion of the whites on these reservations should be provided against by legislation;
4. The abandonment of tribal relations and reservations by the Indians should be prohibited except by express authority of law;
5. A reformatory control over the Indians should be exercised by the Government, in the direction of requiring them to learn and practice industrial arts;
6. Provision for the partial subsistence of the Indians should be generous and liberal, "even to an extreme;"
7. The endowments for the several tribes should be capitalized and placed in trust for their benefit. There is now a permanent endowment of nearly ten millions of dollars, in the benefit of

which about eighty thousand Indians share.

We dissent from the policy of forcing all the Indians on so few reservations, and yet we must not be supposed to object to the general system, or to disparage the really forcible reasons of Mr. Walker, in behalf of it.

That the reservation system, under proper regulations, furnishes many facilities for this, no intelligent man can deny; while, at the same time, it gives great facilities for direct missionary efforts by the Christian people of the country. Neither can it be truthfully denied, that tribes partially civilized by contact with the whites, under the Christian influences there brought to bear on them, have sadly retrograded when forced from their homes and compelled again to affiliate with wild and pagan bands.

The argument in favor of the limited number of reservations may remind an old time abolitionist of some of the arguments once urged for the colonization of the blacks. They derive their force mainly from the present antagonism of the races, and the tendency of the darker to imitate and imbibe the vices of the lowest class of the frontier whites.

The proper solution of this question by the Government is the civilization of the Indians, and their introduction into the rights and privileges of citizenship. The best measures it may use to *prepare* them for this, are the measures which should govern its policy.

If a tithe of the expenditure made by Government in the effort to restrain or punish the passions of the Indians under wrongs and outrages from the whites, was expended in efforts to restrain or punish the guilty perpetrators of these outrages, the Indian, instead of being injured, would be benefited by contact with our civilization, even where it is but partially permeated by christianity. It is a reproach both to our civilization and our christianity to argue that the Indians can be most speedily civilized

and christianized by segregating them from all contact with us, and forcing them into associations that are only pagan and savage.

It would be painfully interesting to cite the disastrous results of the successive and compelled removals of the Indians and to show that they have been the cause of most of our Indian wars, the latest of which, the Modoc contest, is intimately connected with such efforts.

That the number of the reservations, now 92, may be wisely reduced, there need be no doubt; that they ought to be, none will question who have seen the utterly unsuitable character of some of them; but, we believe that an avowed and determined purpose of the Government to force all the Indians on to two or three, would arouse the hostility of the Indians, and become itself one of the greatest barriers that could be thrown in the way of Indian civilization, that it would render Indian outbreaks more probable and immensely increase their power when they did occur.

The true policy is, we believe, to provide a suitable number of reservations, where the efforts of the Government, seconded by the Christian sentiment of the country, may create oases in the sight of cognate tribes, who shall be drawn towards them by affinity, and the opportunity of bettering their condition. The blessing of God on earnest Christian labor must be the rest.

But we had almost forgotten our author, and must now let him speak the concluding words:

"Let it not for a moment be pretended that the prospect is an agreeable one. Congress and the country might well wish to be rid of the matter. No subject of legislation could be more perplexing and irritating; nor can the outlay involved fail, for many years, to be a serious burden upon our industry. But the nation cannot escape its responsibility for the future of this race, soon to be thrown in entire helplessness upon our protection. Honor and interest urge the same imperative claim. An unfaithful treatment will only make the evil worse, the burden heavier.

In good faith and good feeling we must take up this work of Indian civilization, and, at whatever cost, do our whole duty by this most unhappy people. Better that we should entail a debt upon our posterity on Indian account, were that necessary, than that we should leave them an inheritance of shame. We may have no fear that the dying curse of the red man, out-cast and homeless by our fault, will bring barrenness upon the soil that once was his, or dry the streams of the beautiful land that, through so much of evil and of good, has become our patrimony; but surely we shall be cleaner in our lives and freer to meet the glances of our sons and grandsons, if in our generation we do justice and show mercy to a race which has been impoverished that we might be made rich."

FREEDMEN.

MISSISSIPPI.

Tougaloo University — Bible Study —
Manual labor — Overcrowding; "the
violent taking the kingdom" of
knowledge "by force."

TOUGALOO, MISS. April 14, 1873.

BIBLE STUDENTS.

At Gen. Howard's suggestion I have organized a *Bible-class with a view to fit its members for S. S. work and the Gospel ministry*. At first I limited the class to young men expecting to enter the ministry; but two ladies desired so strongly to enjoy the same advantages, that I consented to admit them, on condition that they devote themselves to S. S. and missionary work. Including these, there are eighteen members of the class, and some others (recent arrivals) are on probation till we see what their character may be. Most of the young men *will preach*, whether taught or untaught. Four or five are already licensed, and occasionally go out to preach in the neighborhood. One or two I would have discouraged but for the fact above mentioned—they will scatter darkness if not taught, and if taught will at least do less evil than otherwise. I ought to say that none have been admitted who

do not in the judgment of the teachers bear a character for sincere piety.

Other classes will be formed in due time should occasion offer. The 'course' will cover from three to five years, being continued in connection with the other studies of the institution. Several expect to remain at least five years longer, and wish to continue these studies the whole time. I may add that I find the members of the class notably orthodox in belief, and much more intelligently so than I had expected.

MANUAL LABOR PLANS.

The labor of the students has hitherto been directed wholly to agriculture, but during much of the year the students cannot profitably be employed, or cannot at all (by reason of the weather) in such labor. As we have the engine already (in the gin-house), I am adding two or three simple machines (mostly of home manufacture) by the help of which we shall be able to produce a fair article of kitchen chairs, brooms, (for which we raise the material) and some other articles of furniture, which I shall find ready market for at a good price. This involves the erection of a small shop, the gin-house being too small. The actual cost of all this, including machinery will be something less than \$75. Having worked in such a shop before beginning my studies, I am quite at home in the business, so far as we shall attempt it. We are now making camp-stools for the dining-hall, at a cash cost of 15 cents apiece, very neat and durable.

I have also experimented in cane-work, and find the material well adapted to all kinds of light rustic work. If occasion offers I may send you a specimen office-chair, which I think will convince you that cane was not made merely for fish-poles and walking-sticks. The chair I am now sitting in, very comfortable, strong, and not inelegant, cost—cash, *five cents*, labor, *three hours*. I can soon teach the boys to out-do it without involving any more cost.

IRREPRESSIBLE APPLICANTS.

As usual we have had to reject many excellent applicants, and some others have taken us by storm, bringing their own beds, and putting them wherever they can find a roof, at the same time paying their board in advance, and laying hold of their studies in a way which sweeps away all possibility of objection on our part. "They that are violent take" the kingdom of knowledge "by force." Such being the case, I am not sure that I can refrain from crying aloud for means to put up "more room."

GEORGIA.

THOMASVILLE, May 5, 1873.

EDITORS MISSIONARY:

Two or three weeks since we visited the school of Mrs. P——, a colored woman, who was for a while one of our scholars. She teaches in her house, a little rented place of three rooms, that cost perhaps \$200. and rents for half that amount. It is not far from our own building and situated on a hill-side amid a low growth of pines and oaks. A quarter-acre lot has been enclosed with a paling fence, and a garden of collards, and corn, and melons planted.

Mrs. P——, called by the people "Aunt Lyddy," is about fifty years of age, a member of the Methodist church, and one of the workers of the Society. Her husband is a carpenter, improvident, intemperate, and of little "use" to himself or his family. They have been living together since emancipation. During slavery each was married, but the war separated them from their partners, and at this later union, it was agreed by both that should either happen to, "meet up" with their former companion and desire to resume the old relations, the present compact should be dissolved.

We entered the enclosure through a primitive gate, fastened with a rope band or collar, and half a dozen steps

took us to the door which was on the southern side, and now curtained with a blanket, to keep the low sun out of the pupil's eyes, there being no protecting porch or piazza. The curtain was pulled aside, and Mrs. P. gave us a hearty greeting. We were the first white folks that had looked in upon her since she had been at her present work, and she expressed herself as "proud" to see us.

We were seated near the open fireplace, where we had a good view of the school. A fan was offered us, and in a moment or two, books were brought.

The room was about fourteen by twenty feet, with three doors, no windows and unceiled overhead; the sides were boarded up with planed lumber, unpainted, but clean and sweet. The teacher's table was near the door, a kind of camp stool answering for her seat. On the plain benches running quite around the room, a single tier, were seated some thirty or thirty-five boys and girls, nearly all under fourteen years of age, and presenting about the variety of appearance of an equal number of white children. There were timid little ones peering at us furtively over, or under, or out at one side of their books, boys in whose eyes and souls mischief was inherent, girls who would do to go with them, sunny, good natured faces, and faces dull and heavy and stolid; there were little tots in inherited clothes a world too big for them, and larger ones in attire that they had long since outgrown. Many were barefoot, nearly all were scantily clad, some were jacketless and coatless, and well nigh buttonless, while in more than one instance patches of black could be seen through upper and nether garments. There was little disorder, and yet enough of half-hidden and forbidden things—of covert glances, and slight but ceaseless motion of lips and hands and fingers, and unconfined feet and toes, to make one who had been a boy remember the good old school

days when he was himself a transgressor.

The teacher is quite fleshy, of not very erect carriage, and being clad in a faded ornaburg dress without trimming or adornment of any kind, and of rather scant pattern, she was not so presentable as in her Sunday suit. But the absence of collar and cuffs and ribbons did not detract from her natural dignity, and her pupils seemed to look up to her with great respect, and to render her implicit obedience. She was a little embarrassed at our entrance, but like others under the same circumstances tried hard not to appear so, and resuming her seat, and adjusting and readjusting her glasses, went on with the exercises.

A class of three or four in Webster's Spelling Book was on the floor. This "blue back," as it is called, is very popular South, with freedmen, as well as with the whites. The newer books are looked upon with distrust. In fact, anything fresh or novel must have a long trial here, before it is adjudged good. There is a looking back. The past is revered. Change, progress, development are words that grate on the ear. Your Georgia or Carolina poet of the present day, if there were one, would write: Ring out the new, ring in the old.

There was one book to the two first children, and the little girl at the head was reading words of three letters, b-a-y—bay, h-a-y—hay, d-a-y—day, etc.

Soon the teacher reaches forward and takes the worn volume from them, saying, "You chilun' I do b'lieve you'se holin' de book bottom side up. Yes, you is, you be, shuah. Is that right, hey? You isn't readin' by letter—you'se readin' by guess. There, take it again now, and mind how you go, and try and read it off putty."

In a Yankee school this would have created a laugh, but of the nearly two-score faces before us hardly one relaxes, and only here and there does an eye

twinkle to show that the mistake is understood and enjoyed.

At the close of the recitation, the class is dismissed with the parting injunction to try and get up a better lesson on the morrow.

Reading and writing and spelling are the only "branches" taught by Mrs. P. Perhaps her more advanced scholars cypher a little; we did not hear an exercise of this kind, however. She also sings a great deal with her children, and sings better than many who have made music a study. The Freedman is a born singer; he does it as easily as the fish swims or the bird flies. Little ones and larger ones who find the "blue back" harder than pulling fodder or chopping cotton will catch a difficult tune in a day or an hour, and render it as correctly, or nearly so, as the teacher. We have the material right here for two or three Jubilee Choirs, and if our other appeals to friends do not avail, they need not be surprised if by and by we appear among them with yet another band of singers to charm some of their money into A. M. A. treasuries.

At the close of school we were regaled with three or four simple hymns and plantation melodies, "The Water of Life," "Over there," "Bear me angels, angels bear me home," &c. Mrs. P—took off her glasses and walked up and down the floor beating time. When the last song was finished the perspiration was streaming down her face.

We went out to look at her garden, and her flowers, and the big brahma that had just "come off" with twelve or thirteen chickens, and after a few such words of commendation and encouragement as we could express, took our leave.

There are hundreds of such schools, and hundreds of teachers not so good as she—for "Aunt Lyddy" loves her work and does the best she can—scattered over the State. The remedy is in the hands of Christians North, who have

the means, the surplus means, that will make it possible to substitute for these incompetent ones, tried and faithful teachers.

W. L. C.

NORTH CAROLINA.

DUDLEY.

Retiring for Prayer—Social Prayer for the Intemperate—Saving money to get an education—Self-denying Labor.

Our friends at Dudley are not idle. From several letters, we gather these interesting items.

Yesterday in walking near our chapel I came suddenly upon a young colored man who was praying earnestly for the Church and School work here. I have since learned that it has been long his practice to retire to this same spot for prayer.

Last night we held a meeting in the neighborhood of those who have habitually used intoxicating drink. The house of a brother was open for the occasion and filled; a deep interest prevailed; new resolutions were formed; souls called for the restoring grace. It would have done your heart good to have heard the prayers of a reclaimed inebriate calling on God to help a neighbor over the gulf in which he had himself been nearly lost. Some came three or four miles after doing a hard days work in the field.

Several young men living five miles away have promised themselves they will not spend a needless cent this summer that they may go to school next winter, and they are working with all their might to this end. One young man who was a student last term has returned this term saying he is going to support himself by work out of school hours.

A poor widow came one day and begged me to go to another county to see about her property left by her husband who was free always, but who died in the war. We went, were out all night in an open stage in a malarious country

—got no food for thirty-six hours, searched records and found the property irrecoverable—paid our own expenses, and succeeded only in advertising ourselves, in a county famous for Ku-klux—and in laying the foundation of much bodily pain for many a month.

The winter past we have had about 160 pupils. Some scholars have come from other counties and three or four Sunday schools have grown from this. The church now numbers about 50—and it has made, and is making, war against intemperance, and is steadily lifting the people.

They are raising \$50 as a donation to the American Missionary Association, as their share of self-support this year.

LOUISIANA.

LETTER FROM REV. HARDY MOBLEY.

Revival in New Iberia.

Under date of May 6th Rev. H. Mobley writes:

"We commenced a series of religious evening meetings on the 7th of April, and continued them every night until Friday, the 2nd of this month, a period of four weeks. The last three weeks of our meetings have been a time of the out-pouring of the Spirit of God; the greatest ever known in this part of the State, the people here say. There have been conversions at the rate of eighteen per week. On Sunday the 4th inst., we received into the church fifty persons, on confession of their faith. This is the largest number ever received into any one church, in one day in this place or vicinity. A few (8) of this number are children, aged from 9 to 14 years. Among the number received is one man 85 years old. The greater part are young men and women in the prime of life. From another source I learn that one of these converts is an interesting young woman who was once a Roman Catholic. A fierce, warlike excitement is now prevailing in and around the Parish of New Iberia—let prayer ascend, that God will out of the wrath of man, bring strength to Zion.

GRANT PARISH.

We have received from a white gentleman in another part of the State, the following burst of righteous indignation at the butchery of colored men in Colfax County.

The "Grant Parish Massacre" is rightly named. A most execrable outrage. No Arab or Indian perfidy was ever more barbarous and bloody. *Two hundred* colored men were butchered on Easter Sunday, in answer to a parley they had surrendered. They were prisoners; and yet, the building in which they were garrisoned was set on fire; as they rushed from the door, some of them with clothes on fire, they were shot down, trampled under foot by the mounted men, driven into the river and shot while swimming for their lives. Some were taken to the river's bank, compelled to take the most humiliating postures and then shot in detail. After the massacre, the white fiends gave themselves to robbing—the homes of the victims were ransacked—their furniture despoiled or carried off—their money and clothing stolen. They even robbed the bodies of the slain. It is known that there were 150 colored men in the court house and that only two escaped.

These murdered colored men were assembled at the mandate of the legal sheriff of the Parish, and *were acting as his posse*. They were supporting the recognized government of the State and Parish. The man who headed the band of murderers was not and never had been sheriff. The officers whom these colored men were sustaining were all *white*, so that this affair cannot be called a war of races. My blood boils with indignation and I cannot write tamely or even calmly. 5000 colored Republicans have been in this State ruthlessly *slain* since the reconstruction era commenced. Look at the roll of blood in other States! How long, O Lord how long! Pardon me for this harrowing outbreak of description and feeling.

CHINESE IN AMERICA.

• The work of the Association among them—Its wisdom and necessity.

The wisdom of this work is sometimes called in question—some persons believing that the local churches should do it.

We stated this objection to one who has had the fullest opportunities of knowing *practically* all about the subject, and who is not and never has been in the service of the Association. His views, as given below, tersely and clearly put, are entitled to great weight—indeed they seem to us to be conclusive on the subject.

EXTRACT FROM A LETTER.

In regard to the work of the Association among the Chinese in California, let me say :

1. You are at work on the *right plan*. All it needs is *development*. It is right (1) Because it is the only plan which will reach that people in any considerable number of localities. A mission in S. F. does good ; but we have neither the men nor the means for a mission of that sort in every town where the Chinese congregate. There is no good reason why there should not be a work like yours at every point where the Chinese can be induced to attend an evening school, or where a church, or a Christian, exists who will care for their souls. (2) Because it tends to link the work closely to the local church. It ought somehow to be made a part of the church's work, and to be so recognized by the church. To this end I should encourage the employment (if possible) of persons already in the church in any given locality, as teachers : or, if a teacher is to be sent, I would encourage her to unite with the church, and identify herself as much as possible with all its work. And I would try to have the church provide at least the place in which the school is held. (3) Because it meets the Chinese just right. It baits them with the proffer of instruction in English. It secures their goodwill, because it is so evidently a spontaneous and unpaid kindness. It asso-

ciates that kindness with the church and the religion of Jesus.

2. It is a plan which needs your aid in order to its development. Without such aid I fear that (except in connection with the First Church, Oakland) it would fall through. Persons dependent on daily exertion for daily bread could hardly be expected to give their time and strength to this work without any recompense : and I do not know of any churches that in addition to the load they now carry could—or, at any rate, would—undertake the extra expense of sustaining these schools. But it may be hoped that the churches will grow stronger, and that their interest in this will deepen, and that, by and by, they will carry it without aid.

3. These schools are not “godless schools.” Those with whose work I am acquainted are as distinctly and effectively religious as any of our Chinese Sunday Schools are able to be. And the conversions among the Chinese of which I have been cognizant, have been due, most of all, under Christ, to the instrumentalities used in these evening schools.

In this work, we are just now passing through the “day of small things”—of things so small, that we need not be surprised to hear men asking, “What do these feeble Jews?” But we are building the Lord’s House, nevertheless. The difficulties are many ; the secret opposition and the drift of ungodly feeling are strong against us ; but I feel deeply convinced and intensely desirous that the work should go on, and substantially upon the present plan.

FOREIGN.

JAMAICA MISSION.

The mission church at Brandon Hill have been compelled to renew their church building, and hence have been for some time deprived of the regular Sabbath services. We are glad to learn from Mr. Wilson’s letter that the new building is

now occupied, and that the promise of growth, of which Mr. Wilson spoke in his last annual report is being fulfilled.

From Rev. S. B. Wilson.

BRANDON HILL, JAMAICA, {
April 15, 1873. }

I have been most gratified with the new start things have taken here. Our new chapel is not completed—is indeed quite uncomfortable in stormy weather, still our congregations have been large. The Sabbath school has been better than it was before the old chapel was taken down. But the most gratifying thing of all is the large attendance at our school. I have made it an especial object since I have been here to get hold of the young people and children, and get them under good influences and good instruction. I am sure I can do them good. Most of the older people that are not already members of the church I can do but little for. They are too confirmed in their vicious habits, prejudices and superstitions. They have not only kept aloof from us themselves in the past, but also have kept their children from our schools. Hitherto I have not been able by any inducements or persuasion to get them to send their children either to the day school or the Sabbath school. They were growing up in the greatest ignorance and wickedness. With our most earnest efforts, we could scarcely get 50 scholars to attend the school, and our average generally fell below 30. But how great has been my surprise to see the school open this year with 150 scholars. The whole number reaches near 200. The average for several weeks has been above 150. All the parents in the district send their children now, even those who have been most opposed to the school. There are scores of young people and children now attending school, that I never expected to see. The fact is they are just awakening to a sense of the importance of the school and the value of an education.

There are two respects in which this

new start in the school is very gratifying. In the first place it opens a large field. It seems to afford an opportunity for me to do good such I have never had before. In the second place it is gratifying to know that our influence in the community is greater than we were aware of. I have always had the confidence and warm attachment of my own church members, but they have been almost persecuted by those outside the church, for their adherence to me and to the rules of our church. I do not know as I shall ever be able to do them much good, but it is a great gain upon their confidence, that I am able to get their children so much under Christian control. This inspires some hope, too, that I may yet be able to do them more good.

ANOTHER GOOD SIGN is the readiness with which the church is contributing to finish the chapel. It has already cost us very much more than we thought it would, and all the means we have raised have been expended. I have asked them to contribute again, and they are doing so very cheerfully, notwithstanding they have given much in money and labor already. When asked if we should solicit aid, they said they would rather finish it themselves. One woman who earns only half a dollar a week, besides her board, gave me \$5.00 and refused to make it less. And this is not by any means her first generous contribution.

ILLNESS OF REV. MR. VENNING.

In another paragraph Mr. Wilson says, Brother Venning is very low. We scarcely expect him to live from one day to another. He is an old and faithful missionary, a true Christian brother, and we shall feel his loss very deeply. I am afraid our mission will suffer more without him than we know how to bear, for our forces are already very small.

SYMPATHY FROM AFAR.

Letter from a venerable Missionary.

We are encouraged in our work as we find it remembered in the prayers of good men here and on the other side of the globe. The letter below will interest the reader; it opens in few words the experiences and sympathies of an aged missionary, and it tells us that prayer preceded the choice of the new king of the Sandwich Islands. May the

Hearer of prayer bless that people, their king and their Christian teachers.

HONOLULU, HAWAIIAN IS., Jan. 14, '73.

Although personally unacquainted with you and your associates, I am not ignorant of the great and glorious work, which you and they are doing, and since 1861 I have viewed it with the deepest interest.

Had the way been open in 1827 for Christian effort in the South, I might have gone thither, instead of coming to these sunny, but then, dark isles. I have, however, never regretted coming here. On the contrary, I feel very grateful, to my blessed Master, for permitting me to do a little to spread the glad tidings of His salvation; and also for enabling me to rear six sons for this honorable and blessed work, who go forth with better prospects of usefulness than their father had. But having given a good part of my property to educate them, and having since 1851 supported my family, I have but little left, and can only aid you by my feeble prayers; although I would gladly contribute largely.

We think we now see in this nation the fruit in part of the Divine blessing on our labors. Dec. 11, '72, the king died without a will, or any indication as to who should succeed him.

A cousin of his, Wm. Lunalilo, and probably the best of several candidates, was unanimously elected king, and crowned the next day. And all this without the least disorder that we know of. There was much prayer, by foreign and native Christians, and we believe the good Lord heard and answered them. It is said some of the native churches of their own accord, prayed daily, from the death of the king till the new one was elected, that the Lord would guide in this matter.

The legislature is now in session, and the king has recommended various measures, tending to restore to the natives various rights, of which they had been arbitrarily deprived.

Changes here have come very slowly and gradually, but steadily and without violence. Should you live a few years, I doubt not you will see among the freedmen of the South greater and more rapid changes, for you have better materials than we.

Yours in the bonds of the Gospel,

P. J. GULICK.

American Missionary.

NEW YORK, JUNE, 1873.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

FINANCIAL.

An Encouraging Exhibit.

The receipts of this Association, for the seven and a half months, ending May 15th, show a slight *gain* over the corresponding months of last year. Taking into account the drawback occasioned by the Boston fire and the wide-spread financial embarrassments of the country, this exhibit is quite encouraging and calls for gratitude to God. It proves that the American people do not forget their great debt to the wronged slave nor overlook the relations of the Freedmen to the destiny of this nation and the evangelization of Africa.

We hope our favorable report will only encourage our friends to renewed effort and liberality, for our increasing expenses are not met by this small advance of income. These expenses are specially heavy in the spring and autumn, and we earnestly request prompt collections and remittances at this time to meet present needs.

HINDERED BY SUCCESS.

There is a sense in which the very success of our work in the South embarrasses us. We make a small charge to the scholars in our schools as being best for them and helpful to us, but such is the growing determination to secure a good education that our higher institutions are overcrowded, and the rapid progress of the pupils demands more and better facilities. The call for intelligent ministers, and the increased readiness

and ability of the colored people to aid in building churches, tax us beyond measure to meet our share of the outlay. But where can we stop? The healthy and growing child will be stunted or starved without heartier food and in increasing quantities. A few spoonfuls of milk will not long suffice.

A young nation is growing up in the South; it needs food—mental, social and religious. It must have that which is wholesome and not poisonous—not alcohol, demagogism, emotionalism, or popery! It will soon become a giant. Shall it be trained to be useful, or to destroy? The American Missionary Association attempts to meet the wants of this rising people. But their growing needs can only be met by increasing means. Those who intend to sustain us in this undertaking must make up their minds to enlarge their gifts—each donor giving year by year a little more; those who have failed to give and yet mean to help, beginning at once. In no other way can we possibly keep pace with the progress of the work.

These remarks apply to our current wants, but there is a deeper need—new buildings and additions to present buildings, endowments for professorships, scholarships for pupils, aid for theological students, and salaries for educated ministers, are wants that are pressing more and more upon us. The Freedmen cannot rise without these—New England and the West could not.

The Association ought *now* to have the means to begin new edifices for Hampton Institute (where some of the pupils spent the winter in tents), for Berea and Talladega Colleges, for Atlanta, Fisk, Tougaloo and New Orleans Universities; endowments for new professorships in each of these institutions; houses of worship for churches in Wilmington, Savannah, Atlanta, Andersonville, Selma and Athens; cultured ministers for some of these churches; and means to educate young men for the

ministry, who must, without help, be turned aside from their course or greatly hindered in it.

This is a day of increasing consecration of wealth. Benevolent causes are more and more remembered in the wills of the aged, and what is still better, the rich are themselves expending their money in a wise benevolence rather than leaving it to ruin heirs or fee lawyers; are erecting monuments of gratitude, not in senseless stone but in beneficial institutions. To such far-seeing and favored men and women, we commend these growing wants of this struggling people. We would not detract from the claims of other objects or of distant nations, but we pressingly ask that these long-crushed and now bravely earnest FREEDMEN, at our doors, be remembered with the rest.

ANOTHER PLEA FOR TALLADEGA.

Last month we gave an earnest appeal, from the pen of Prof. Safford, for a new dormitory building for Talladega College. One of the Secretaries of the Association, while on a visit there, wrote an article which we print as a supplemental plea in the same behalf.

RETIRED AND ACTIVE MEN.

A Suggestion.

The financial embarrassments of the country have fallen with severity upon the younger men, now in active life. They have found it difficult, in many instances, to carry their business safely through the slough, and their benevolent contributions have been consequently and perhaps necessarily diminished.

On the contrary those who have retired from business on competent fortunes, have not merely escaped these embarrassments, but, in some measure, have been incidentally benefited by the pressure around them. In these peculiar circumstances we venture to suggest to such favored ones, the fitness of unusually large contributions, thus relieving the treasuries of

benevolent societies, and also their younger friends who are passing through the battle with adverse commercial conditions.

We confess that we are led to make this suggestion by the receipt of several liberal contributions from friends in the circumstances indicated. Why should not others "come to the front" with like heroic and timely support?

ROMANCE AND REALITY.

We hope our readers have not forgotten the repeated calls in our columns for a new building in Tougaloo, and the pledge already made for \$1000 towards it. But to keep the subject still in mind, we clip from the *Advance* an article having some relations thereto, to which we ask attention.

Wilmington, N. C.

The growing and prosperous city of Wilmington, N. C. has decided to establish a system of free schools for all classes. Rev. H. B. Blake has been elected Superintendent of Public Instruction, and is arranging the work so as to open the schools in October next. Mr. Blake, however, continues in charge of the work of the Association until the close of the present school year, May 30th, at which time he will retire from our service to give his whole attention to the duties of his new position.

The establishment of free schools in Wilmington will relieve the Association of the common school work, and enable it to concentrate its strength and expend its funds on the directly religious and higher educational interests of the city, and Eastern North Carolina. The Williston school will be reorganized to meet the new conditions, and a new Superintendent for both church and school work will be provided.

We mention these things to assure the friends who have heretofore been specially interested in the labors of the Association at Wilmington, that our work there, and in the country adjoining, is to

be continued and enlarged in its higher and more permanent forms, and will call for their sympathy, prayers and contributions, even more earnestly than ever before.

SPECIAL CONTRIBUTIONS.

In answer to an appeal for help to educate some particular student, or to secure some definite object, there often come numerous contributions, so that a larger sum is received than the case calls for. In many cases, but not invariably, the money is accompanied by the statement that the contribution is to be used for the particular object unless it is already provided for. It is difficult to correspond with each individual donor, and explain the case fully, so we make this statement of our custom in such cases.

From the contributions sent in answer to any special appeal, a sufficient sum is taken to meet the case, and the balance is used at our best discretion to further the great work of the Association.

Thus any donor who sends money for a particular object, may feel assured that the amount required to meet the case will be expended, and the balance used for some other and equally important object.

INDIAN AFFAIRS.

We surrender to this topic an unusual space in this number of the "Missionary." The Modoc difficulty, its alleged bearing on the Peace policy of the Government, and our relations to the work among the Indians, justify this use of our columns. Gen. Walker's article deserves attention; its publication in the *North American Review* confines it to a few readers, and the sketch we give of it, presents its leading positions with our objections to one of them. The origin and import of the Modoc affair should be well understood.

THE MODOC WAR.

The country has been profoundly agitated by the treachery of the Modoc Indians. Excited threats and demands of extermination have been common. The sober second thought, however, though not diminishing the universal regret, is leading to the inquiry whether an indiscriminate extermination of men, women and children is the proper mode of punishing the crimes of a few leaders. The Modoc tribe numbers in all but little over 300. It is within the memory of many of them, that allured by professions of peace and friendship, nearly thirty of their fathers and brethren were treacherously massacred by the whites. In 1864, a treaty was entered into with some of the chiefs of that region, by which their territory was ceded to our Government, and the Indians assigned to a reservation belonging properly to the Klamaths. Capt. Jack and his followers at first refused to recognize this treaty, but at length were induced by the liberal promises to go upon the reservation. They immediately set to work to prepare for themselves huts and farms. It was soon discovered that the mistake had been made of placing them on the same reservation with their ancient enemies. The Klamaths were haughty and overbearing, claimed the country as their own, and demanded the logs and rails prepared by the Modocs. The agent removed the Modocs, who again went to work in another part of the reservation. Again the Klamaths demanded tribute of them, and another removal was decided upon by the agent.

They desired a reservation by themselves, and it was recommended to the Government. Before the recommendation was carried into effect, the agency was changed, and the new appointee sought to place them again upon the Klamath reservation. They declined, and a band of soldiers attempted to disarm them by force. A general fight ensued, several were killed on both sides,

and thus the war began. A peace commission was sent out, but every obstacle was thrown in their way by the whites. At length Gen. Canby was placed at the head of this commission, and the entire subject was thereafter under his control. His military rank, his wisdom and discretion in affairs, whether of war or of peace, were held in the highest esteem, both in the War and Interior Department.

However great, then, our abhorrence of his treacherous assassination, let us not charge it to the peace policy, and let us hope that our Government, while justly punishing his murderers, will not suffer a blind revenge to be wreaked on those who had no part in it.

CHINESE IN CALIFORNIA.

The migration from China presents no new or exciting features—certainly there is no alarming rush of these people hither. Some facts indicate a partial failure of the high hopes entertained in regard to their successful employment in the Eastern and Middle States, but the Chinese *are* on our Western Coast in large numbers, and they are still coming. We owe a duty to them, and it is important to know how that duty can be discharged. The article on another page gives the views of an intelligent and candid observer.

TROUBLES IN LOUISIANA.

In another column we give, from a valued correspondent, an account of a barbarous massacre at Colfax, La. If we should consult our sensibilities only, we should spare ourselves and our readers these farther details of this brutal outrage, but an American citizen must be guided by his duty and not his feelings. The old Romans, in times of danger, appointed a Dictator who was to see that "the Republic received no detriment." With *us*, every man is a sovereign, and our national safety is secured only by the intelligent interest

which all citizens take in public affairs. American Christians have a still higher responsibility in such matters—to God as well as to humanity and the nation. Before this that we write, reaches our readers, there will, in all probability, be other streams of death and desolation issuing from the fountain of bitter waters in the South. The arm of the nation must of course enforce law and save the defenceless blacks, but the only effectual healing of the embittered fountain is the salt of Divine light and love.

GOOD NEWS FROM HAMPTON.

We rejoice that while some of the students of Hampton Institute are abroad, interesting the people by their songs, and moving their benevolence to the erection of a much needed edifice, the Spirit of the Lord is present among the pupils at home, in the revival of His work and the conversion of souls. A letter just received from Hampton gives the following cheering intelligence.

"I am glad to tell you that there is a growing interest in true religion. Quite a number of our best students have given themselves to the Lord, and I believe they are truly converted; and though there has been no excitement nor undue pressure, many more, I think, are seeking salvation. Three brothers have been converted, and will join our little church soon."

BARNABAS ROOT.

America owes a heavy debt to Africa. It cannot be paid in money or merchandise. The Gospel only can meet the claim. It is with pleasure that we chronicle the fact that one of Africa's sons, hopefully converted at our Mendi Mission, and brought here to complete his education, is soon to go back to his fatherland with this precious gift—the best America can bestow—the one Africa most needs.

Our readers are not unfamiliar with the name that stands at the head of this item. The following, cut from a report in the *Advance*, of the graduating exercises of the Chicago Seminary will be interesting.

From a class of twenty-one, six had been chosen to deliver orations. These were for the most part remarkably well thought out, and finely delivered, doing signal credit to themselves and to their instructors. The themes were excellent, two or three of the orations were of decidedly superior merit, all the pieces were perfectly committed. The oration which showed the most thought and the finest culture was by a native of Africa, Mr. Barnabas Root, who was brought to this country when a young boy by one of our missionaries, Rev. John White. His father, it is said, is the chief of one of the wild tribes of South-western Africa.



TALLADEGA, ALA.

BY SECRETARY STRIEBY.

While New Yorkers, in the early days of February, were pinched under a temperature below 0, or were plunging through melting snow drifts, I was enjoying spring like weather in Northern Alabama. The buds were swelling, and the ploughs had started in the cotton lands. Rose-bushes under my window, at Talladega College, had leaves an inch long, and the distant spurs of the Cumberland Mountain had the blue tint of a warm atmosphere.

Let me give a hasty sketch of TALLADEGA COLLEGE. The one word *progress* will symbolize its history. Talladega is a town of 2000 inhabitants, on the Selma, Rome and Dalton R. R. It receives its importance from its trade in cotton, which centers here from several adjoining counties. The college is an institution for colored people, established in 1867 by the American Missionary Association. Its nucleus was a substantial brick building, sixty by a hundred feet, its front adorned with a handsome row of massive Doric columns. It was built by the Baptists before the war, whose disasters compelled its sale, and it was bought by the Association at small cost. Its location is admirable—half a mile west of the town, and commanding a view of it, of the rolling lands near by, and of distant mountain ranges. It is in the upland regions of

the State, which are rich in soil, and above malaria. Oh! if Northern enterprise, skill and capital, were only here!

The Association never intended to make this a common school, but one of higher range—a teacher of teachers and leaders. But where were the scholars of sufficient age and with the means of support? The Association was fortunate in its selection of the Principal of the school—a teacher, preacher and worker. He visited the people on plantations and in settlements in the region for many miles around—held meetings with them, told of the college, asked them in each locality to select their brightest young man as a scholar, and make contributions for his support. “I know,” he would say, “you have no money, but you have something to eat—share that with them.” A ready assent was given, the scholar was chosen, and the contributions came in—a sack of meal or corn or a piece of bacon—and the pupil was sent and the food was “toted” to Talladega.

The college edifice was better built than planned—there was no dining room, no kitchen. These were extemporized in a small building near, used as a kitchen in slave times. Four years ago, we sat at the tables with those scholars. They were too crowded for any white person of anti-abolition sympathies, or even for the comfortable handling of the food. The fare was—well—frugal, hearty. Something had to be done to enlarge accommodations. Bricks were even then making, by the students under the direction of the Principal, for a new Hall for ladies, for a Teacher's Home and for a dining room. To-day, I sit writing this article in a pleasant apartment in that substantial and convenient building, and the fare I get in the large, well lighted, and cleanly room below when the dinner bell rings, is a vast improvement on that of four years ago.

It was pioneer work here in those

days—earnestly religious; the material for the educational was in its rudimentary stage, for the scholars, though old in years, were children in letters. Meetings for prayer and Bible-reading were held on Sunday evenings among the colored people, in thirteen different localities in and around the town and college; these were conducted by the teachers and older students. Two years ago, a more extended Sunday-school effort was made all over the surrounding region, and forty such schools were established. The first Sunday-school convention ever held among the Freedmen, convened in Talladega from these schools.

I find to day a great advance in the educational work. I need not go into the recitation rooms to discern it; the intellectual look on the face of the pupils indicates it, culture so quickly stamps its impress of intelligence and manhood on the countenances of these people.

A class of seven young men is studying theology in Talladega. By permission of their teacher (the former Principal) I had them tell me their personal experience and history. Some could read with difficulty, others had made good progress in writing, arithmetic and grammar. One was pastor of a colored church in Talladega. They were all too old to take a college course, and yet, so far as I could judge, all had a clear call to preach the Gospel among their people. Some had left lucrative employments, for hardships in study, and poor pecuniary prospects as ministers. I said "Why don't you study law or medicine or prepare for business? You could make more money and get more honor." "Yes," they replied, "we know that very well," and then came from each the story of the personal struggle under a sense of duty towards their people. They gave me a sad picture of the old colored ministers, a majority of them ignorant, intemperate, licentious, and

the old proverb true as ever, "Like priest, like people." Some of the ministers, they said, having two or three wives, vindicated themselves by the example of David and Solomon; others scorned the Bible preachers as not taught of God. One theological student told of a boy who came home from meeting and said, "The minister says the whale swallowed Moses, when the Bible says it was Jonah." The little fellow came near getting a whipping from his parents, for "contradictin' de minister!" I asked "will the people hear you and support you if you preach Bible truth and a holy life?" They feared that few would, yet that only the more showed the need of such teaching! God is raising up these self-sacrificing men to meet the great emergency. I am sure if some of our wealthy men at the North could know the struggles of these young men in working their way through a course of study—their teaching for poor pay, deferred pay, defrauded of pay—their debts, study broken off to meet exigencies—there would be means furnished to help.

A new building—a dormitory for boys is needed. The old college is well suited, and is all needed, for recitation and lecture, library and society, rooms. The only dormitories for boys it now furnishes are in the upper story, originally designed for a chapel, and are nearly twenty feet high. The rooms roughly done off cannot be warmed, and the health of the pupils suffers; some go into unsuitable and yet expensive lodgings among the colored people, and some go away. The male pupils, will, it is feared, decrease unless there is a new hall—the number might be doubled with it. The new building could be erected cheaply, much of it by student's labor, thus helping in their support. The hall in which I write has a handsome marble corner stone with the simple record "FOSTER HALL—1869." There is a beautiful location awaiting the other

building, and a corner stone could soon be prepared with the inscription "—— Hall, 1873." Who will furnish the means and fill the blank?

Minutes of the
THIRD ANNUAL CONVENTION
OF THE
ALABAMA STATE SABBATH SCHOOL ASS'N,
Held in Montgomery, Ala.
April 1st, 2d and 3rd, 1873.

This is the title of a pamphlet of 15 pages, just received. The Association was formed, and its first annual convention held, in Talladega, in April 1871. It grew out of the successful and earnest labors of the teachers and pupils of our Talladega College. We rejoice in the stable growth of this good work. The exercises of the Convention seem to have been varied and quite instructive. The officers for the ensuing year are, President, Rev. G. S. Pope, Selma; Secretary, Rev. N. E. Willis, Marion; Treasurer, Mr. Solomon Terrell, Montgomery.

As showing the immediate results of the Convention, we clip the following from letters since received.

SELMA, ALA., April 14.

We came home from the Convention, feeling that some of our church members who are having so good opportunities for gaining Bible knowledge, ought to be doing something for the ignorant masses around us. There are no less than twelve or fifteen hundred colored children and young people in the city who are not in Sunday school. So ten of our members have gone to work. During the last week they went around and each engaged a class, and yesterday at 3 P. M. we met and organized. The people really looked proud as they brought their little flocks in with them. Remember they gather from the streets those who do not attend other schools. All were greatly interested, and we feel that a good beginning has been made.

M. E. H. P.

MARION, ALA., April 8th.

We enjoyed the Sabbath school Convention greatly, and last Sabbath started a mission school at Hamburg Station with

80 scholars. Hope to begin another next Sabbath elsewhere.

N. E. W.

MISSISSIPPI

Earnest calls have been made for help in building another much needed dormitory in Tougaloo, and in the "Missionary" for February, a letter was published in which the writer—a lady—pledged \$1,000 towards the \$40,000 required, provided that the remainder shall be obtained. We copy below, from the *Advance*, an article giving still further information about Tougaloo and its wants.

A MISSISSIPPI ROMANCE.

The railroad station at Tougaloo, Miss., eight miles north of Jackson, is marked only by the rough depot and two other houses. A country road runs across the railway track here, and winds its way on the west side among the large oak trees, festooned with Spanish moss. Fifteen years ago, if you had started out on this road, you would have found yourself, at the end of a mile, confronted with a large park enclosed and stocked with deer. Pushing your way inward, you would have seen ornamented grounds, a sheet of water with swans, and in the center of the grounds a beautiful mansion not quite finished. This elegant place was but a part of a plantation of nearly 2,000 acres, owned by Mr. B. and worked by his negroes, numbering a hundred or more. This gentleman was over fifty years of age and unmarried—and here comes in the romance.

There was at that time in Mississippi a young lady so beautiful in form and feature, so accomplished and fascinating in manners, as to be acknowledged to be the belle of Mississippi. Mr. B. became deeply enamored with her, and pressed his suit with such ardor, that, notwithstanding the disparity of years, she promised to marry him, on condition that he would build for her the finest mansion in the State. The terms were accepted with alacrity, and soon the hitherto neglected surroundings of his home began to give place to these ornamented grounds. Architects and

workmen were brought from New York, and the stately edifice began to lift itself up among the oaks of the park. But alas for human hopes! Before the edifice was completed, Mr. B. learned that the lady had married another man!

Whether she never meant to marry Mr. B. or whether a new suitor won her heart away from him, doth not appear. But the poetry was gone from the world for the rich planter. The rest of the house was finished as cheaply as possible, and the owner never occupied it, for the war soon came and about the time it closed Mr. B. died. Here ends the romance and here begins the reality. The plantation was sold. The American Missionary Association bought 500 acres of the land, including the mansion, and opened a negro school, Tougaloo University! What a change—sad to the poet, joyous to the philanthropist. By the time the Association got hold of the property it was sadly run down, the fence was destroyed which had enclosed the park, the deer and swans had gone, and the mansion was somewhat dilapidated. But the Association had a practical rather than a poetic use for the premises. So the building was repaired and used for a teachers' home, and, as far as could be, for a girls' dormitory. Two new buildings were erected for recitation rooms, chapel, dining-room, &c., &c. A superintendent was sent to take charge of the farm with special reference to making it a means of employment for male students to give them the means of support.

The success of Tougaloo University is seen in its very inadequacy. Nearly two hundred students crowd its buildings, and fifty have been turned away this term, that could not be accommodated for want of work and room. A dormitory for boys is indispensably needed, and the superintendent is quite anxious that more of the land—offered very cheap—should be purchased; a good

paying investment, he thinks it would be, for the price asked, and still more so in the chance it would give to enable more students to work for their board. An earnest appeal to the public has been made for \$40,000 for these purposes, and one lady has already pledged \$1,000 provided the rest be made up. Who will follow up her generous example? A woman once desolated Tougaloo! Let a woman lead in the attempt to make it completely useful to the needy!

M. E. S.

POETRY.

SONG OF THE WIND.

I've a great deal to do, a great deal to do,
Don't speak to me, children, I pray:
These little boy's hats must be blown off
their heads.
And the little girls' bonnets away.

There are bushels of apples to gather to-day,
And oh! there's no end to the nuts;
Over many long roads I must traverse away,
And many by-lanes and short-cuts.

There are thousands of leaves lying lazily
here,
That needs must be whirled round and
round;
A rickety house wants to see me I know,
In the most distant part of the town.

The rich nabob's cloak must have a good
shake,
Though he does hold his head pretty high;
And I must not slight Betty, who washes
so nice;
And has just hung her clothes out to dry.

Then there are signs to be creaked and
doors to be slammed,
Loose window-blinds too to be shaken.
When you know all the business I must do
to-day,
You will see how much trouble I've taken.

I saw some ships leaving the harbor to-day,
So I'll e'en go and help them along,
And flap the white sails, and howl through
the shrouds
And join in the sailor boy's song.

Then I'll mount to the clouds, and away
they will sail
On their gorgeous wings through the
bright sky:
I bow to no mandate, save only to Him
Who reigneth in glory on high.

—Life Boat.

FAMILY CIRCLE.

A CHILD'S IDEA OF PRAYER.

Little Nellie, who was only four years old, no sooner saw work laid aside than she ran to her mother's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares, while she rocked herself and Nellie to and fro.

For a while Nellie amused herself very quietly by winding a string in and out through her fingers; but presently she began talking to herself in a low tone: "When I say my prayers, God says, 'Hark, angels, while I hear a little noise.'" Her mother asked her what noise was that?

"A little girl's noise. Then the angels will do just so (shutting her mouth very tight, and keeping very still for a moment) till I say amen."

Isn't this a sweet thought? I wonder if the children who read this story of little Nellie have ever thought how wonderful it is that God always hears their prayers. He is surrounded by thousands and thousands of angels, and all praising him with their golden harps; and yet through all the music and all the praises, he hears the softest prayer of a little child kneeling by the bedside. There is never too much singing or too many praises there for him to hear a little girl's noise.

Christian at Work.

THE MOTHER.

We see a household brought up well. A mother who took alone the burden of life when her husband laid it down, without much property, out of her penury, by her planning and industry, night and day, by her wilfulness of love, by her fidelity, brings up her children; and life has six men, all of whom are like pillars in the temple of God. And O! do not read to me of the campaigns of Cæsar; tell me nothing about Napoleon's wonderful exploits; I tell you that, as God and the angels look down upon the silent history of that woman's administration, and upon

those men-building processes which went on in her heart and mind through a score of years, nothing exterior, no outward development of kingdoms, no empire-building, can compare with what she has done. Nothing can compare in beauty, and wonder, and admirableness, and divinity itself, to the silent work in obscure dwellings of faithful women bringing up their children to honor, and virtue, and piety. I tell you the inside is larger than the outside. The loom is more than the fabric. The thinker is more than the thought. The builder is more than the building.

Beecher.

A SON'S LETTER.

A student in one of our institutions shows his Christian zeal in seeking the conversion of his mother. The letter below has fallen into our hands, and we publish with names and places omitted. We give it as an illustration of the influences that go forth from our institutions in the South. Incidentally, one must be struck with the perseverance in getting an education by one so poor that he cannot afford "stamps and paper" for frequent correspondence.

APRIL 19, 1873.

DEAR MOTHER,

I have been thinking of writing to you very often, but have neglected it. I was very much grieved when I heard of your being sick, I prayed that Jesus might keep you under his care. Mother, you may not have as many more years to live as you have had, so will you not come on the Lord's side? The whole success of our family depends on you. If you do not come to Jesus, there is nothing but destruction for us all, because the whole family will follow you which ever way you go. O, that you may learn to love that blessed Lord, for He is good. He has knocked at the door of your heart, many, many times, and you would not let him in, He will not knock so much again. I pray for you and those dear brothers and sisters. O, seek Him, while He may be found, for the time will come when you will call in vain. Give my love to all friends. I would write oftener, but have not stamps and paper. All the boys and girls are well except ———.

Your beloved son, ———

Upton. "Two Friends".....	1 25	Harlem. Cong. Ch. to const. REV. SAM'L	
Uxbridge. Mrs. L. B. T.....	50	H. VIRGIN, L. M.....	56 32
Warren. Dr. J. W. H. and J. W. C. 50c. ea.	1 00	Harpersfield. Cong. Ch.....	2 10
Wellesley. Cong. Ch.....	57 79	Hudson City. Mrs. C. C.....	1 00
West Barnstable. Cong. Sab. Sch. for a		Ithaca. D. C. Hazen.....	5 00
room, <i>Talladega C.</i> and bal. to const.		Jefferson. Miss Betsy Hubbard.....	2 00
REV. HENRY A. GOODHUE, L. M.....	25 81	Lancaster. Calvin Ely.....	50 00
Westborough. Cong. Ch.....	39 00	Lawrenceville. L. Hubbard.....	10 00
West Dracut. Pawtucket Cong. Ch.....	50 00	Lincoln. James Newhall to const. Amos	
Westminster. LEGACY of Nancy M. Wood		H. MILLER, L. M.....	30 00
by T. D. Wood, Ex.....	452 00	Malone. Mrs. H. W. \$1., "A Friend" \$1.	2 00
Williamsburg. First Cong. Ch.....	27 60	New Hartford. Rev. Sam'l Wells \$10. for	
Williamstown. Prof. John Bascom.....	20 00	<i>Pupils, Fisk U. and \$10. for Orphan Stu-</i>	
Worcester. ESTATE of I. Washburne by P.		<i>dent, Straight U.....</i>	20 00
C. Baker, Admr: \$1,018.34, Piedmont		New York. "A Friend" \$100.50 for a	
Cong. Ch. \$41.—Mrs. E. Healy \$25., Col.		<i>Teacher—Ch. of the Puritans \$15., S. T.</i>	
Davis \$5. for <i>Fisk U.</i>	1089 34	W. 50c., Mrs. J. W. Baker, Bbl. of C.....	116 00
Worthington. John Adams.....	600 00	Oneida. Edward Loomis.....	2 00

RHODE ISLAND.

Providence. Beneficent Cong. Ch.....	111 38
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CONNECTICUT, \$1,388.67.

Birmingham. Cong. Ch.....	50 00	Randolph. Milton Bush \$25., Mrs. Milton	
Black Rock. J. P. Brittin.....	5 00	Bush \$25.....	50 00
East Hampton. First Cong. Ch.....	50 85	Renss. Mrs. S. A. E. PRICHARD \$10.50	
East Haven. Cong. Ch.....	15 75	bal. to const. herself L. M., Miss Jennie	
Ekono. Rev. Joseph Ayer for <i>Straight U.</i>	50 00	Everett \$5., Miss A. L. Everett \$2.,	
Greenville. Carrie Gordon for <i>Pupils,</i>		Others 75c., Rev. R. Everett \$2.....	20 25
<i>Straight U.</i>	21 00	Rome. S. W. Mudge.....	10 00
Greenwich. Second Cong. Ch.....	57 50	Skaneateles. Richard Tallcot for a <i>Teacher</i>	120 00
Gulford. Mrs. Geo. Bartlett.....	8 00	Steamburg. Rev. Wm. Hall for a room,	
Hartford. Mrs. Ellery Jones \$100.—Mary		<i>Talladega C.</i>	25 00
C. Bemis \$5. for <i>Ch. Selma, Ala.</i>	105 00	Syracuse. Mrs. Clara C. Clarke \$6.30, Rev.	
Litchfield. Friend.....	5 00	H. A. S. \$1.....	7 30
New Britain. J. W. Butler, for <i>Scholarship</i>		Tarrytown. "S. L. C.".....	10 00
<i>Straight U.</i>	10 00	Troy. Westminster Sab. Sch. for room,	
North Greenwich. Cong. Ch. \$25., Individ-		<i>Talladega C.</i>	25 00
uals \$1.....	26 00	Utica. Miss C. Hurlburt.....	5 00
New Haven. Church of the Redeemer		West Camden. Mrs. A. L. C.....	1 00
(Cong.) \$221.55, "A Friend" \$60. to const.		West Chester. Miss Maria T. Waterbury..	10 00
GEN'L O. O. HOWARD and MRS. ELIZA-		Williamsburg. Mrs. M. L. H.....	1 00
BETH A. HOWARD, L. M's.—Solomon C.			
Minor \$5. for <i>Orphan Student, Straight U.</i>	286 55		
New Hartford. Samuel Couch.....	10 00		
North Haven. Cong. Ch.....	90 00		
Norwich. Miss Maria E. Gordon for <i>Schol-</i>			
<i>arship, Straight U.</i>	25 00		
Plainville. Cong. Sab. Sch. \$100. to const.			
MRS. PAMELIA F. PIERCE, MRS. HELEN			
M. POTTER and MRS. SOPHIE A. BISHOP,			
L. M's.—Dea. L. H. Carter \$50. for <i>Atlan-</i>	150 00		
<i>ta U.</i>	5 00		
Prospect. Mrs. Rachel Smith.....	27 35		
Roxbury. Cong. Ch.....	123 15		
Rockville. Second Cong. Ch.....	10 50		
Somersville. Cong. Ch.....			
Stanwich. William Brush \$100., David			
Banks \$5. Cong. Ch. \$6.19.....	111 19		
Unionville. Cong. Ch. for <i>Straight U.</i>	26 83		
Watertown. Truman Percy to const. Miss			
LUCY A. ELWOOD, L. M.....	30 00		
West Meriden. Edmund Tuttle for <i>Orphan</i>			
<i>Student, Straight U.</i> and to const. Miss			
HATTIE MAY TAYLOR, L. M.....	30 00		
West Stafford. Rev. Ira Pettibone \$30. to			
const. CHARLES IRA PETTIBONE, L. M.,			
Cong. Ch. \$7. for <i>Allemanee, N. C.</i> Miss			
M. L. Pettibone \$22. for <i>Atlanta U.</i>	59 00		

NEW JERSEY, \$355.10.

Birmingham. Cong. Ch.....	50 00	Elizabeth. "Elisha".....	30 50
Black Rock. J. P. Brittin.....	5 00	Jersey City. Miss. Ass'n of First Cong.	
East Hampton. First Cong. Ch.....	50 85	Ch. Sab. Sch. for a <i>Teacher</i>	100 00
East Haven. Cong. Ch.....	15 75	Montclair. ESTATE of Z. Baldwin.....	200 00
Ekono. Rev. Joseph Ayer for <i>Straight U.</i>	50 00	Newark. "M. E. S." \$15., Grove St. Cong.	
Greenville. Carrie Gordon for <i>Pupils,</i>		Ch. \$4.60.....	19 60
<i>Straight U.</i>	21 00	Rahway. Thomas Morris.....	5 00
Greenwich. Second Cong. Ch.....	57 50		
Gulford. Mrs. Geo. Bartlett.....	8 00		
Hartford. Mrs. Ellery Jones \$100.—Mary			
C. Bemis \$5. for <i>Ch. Selma, Ala.</i>	105 00		
Litchfield. Friend.....	5 00		
New Britain. J. W. Butler, for <i>Scholarship</i>			
<i>Straight U.</i>	10 00		
North Greenwich. Cong. Ch. \$25., Individ-			
uals \$1.....	26 00		
New Haven. Church of the Redeemer			
(Cong.) \$221.55, "A Friend" \$60. to const.			
GEN'L O. O. HOWARD and MRS. ELIZA-			
BETH A. HOWARD, L. M's.—Solomon C.			
Minor \$5. for <i>Orphan Student, Straight U.</i>	286 55		
New Hartford. Samuel Couch.....	10 00		
North Haven. Cong. Ch.....	90 00		
Norwich. Miss Maria E. Gordon for <i>Schol-</i>			
<i>arship, Straight U.</i>	25 00		
Plainville. Cong. Sab. Sch. \$100. to const.			
MRS. PAMELIA F. PIERCE, MRS. HELEN			
M. POTTER and MRS. SOPHIE A. BISHOP,			
L. M's.—Dea. L. H. Carter \$50. for <i>Atlan-</i>	150 00		
<i>ta U.</i>	5 00		
Prospect. Mrs. Rachel Smith.....	27 35		
Roxbury. Cong. Ch.....	123 15		
Rockville. Second Cong. Ch.....	10 50		
Somersville. Cong. Ch.....			
Stanwich. William Brush \$100., David			
Banks \$5. Cong. Ch. \$6.19.....	111 19		
Unionville. Cong. Ch. for <i>Straight U.</i>	26 83		
Watertown. Truman Percy to const. Miss			
LUCY A. ELWOOD, L. M.....	30 00		
West Meriden. Edmund Tuttle for <i>Orphan</i>			
<i>Student, Straight U.</i> and to const. Miss			
HATTIE MAY TAYLOR, L. M.....	30 00		
West Stafford. Rev. Ira Pettibone \$30. to			
const. CHARLES IRA PETTIBONE, L. M.,			
Cong. Ch. \$7. for <i>Allemanee, N. C.</i> Miss			
M. L. Pettibone \$22. for <i>Atlanta U.</i>	59 00		

NEW YORK, \$811.47.

Binghamton. Cong. Ch. \$100. to const.		Chattanooga. Pub. Sch. Fund \$45.—Mrs.	
CHARLES A. BEACH, M. A. SHEAK and		E. O. Tade \$6. for <i>Atlanta U.</i>	51 00
MRS. ELLEN C. GOFF, L. M's, Mrs. R.		Memphis. Le Moyne Inst.....	304 30
Mather \$5.....	105 00	Nashville. Fisk University.....	1069 93
Brooklyn. Bedford Cong. Sab. Sch. \$50.,			
"A Friend" by Rev. H. W. B. \$5.—Ply-			
mouth Ch. Sew. Circle Bale of C. and 12			
Comfortables for <i>Hampton N. & A. Inst.</i>	55 00		
Carthage. Rev. O. P.....	1 00		
Chateaugay. Joseph Shaw for a room <i>Tal-</i>			
<i>ladega C.</i>	25 00		
Deansville. Phebe Briggs.....	2 00		
Ellington. D. S. Bailey.....	3 00		
Fairport. Young Peoples' Miss. Soc. of			
Cong. Ch. for <i>Talladega C.</i>	25 00		
Fulton. H. P. Pond.....	3 00		

NORTH CAROLINA, \$535.09.

Dudley. Sale of Land.....	10 00
Raleigh. Rent \$150.—Washington Sch.	
\$44.80, Sab. Sch. Coll. \$4.29.....	199 09
Statesville. Rev. A. S. B.....	25
Wilmington. Pub. Sch. Fund \$320., Wil-	
liston Sch. \$5.75.....	325 75

SOUTH CAROLINA.

Charleston. Avery Inst.....	204 00
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GEORGIA, \$1,356.06.

Atlanta. Atlanta University \$723.95, Sale	
of Land \$44.25—Storrs Sch. \$245., Rent	
\$19.....	1032 20

Macon. Norwich Chapel Sab. Sch.....	6 50
Savannah. Beach Inst.....	317 36

ALABAMA, \$2,150.60.

Athens. Trinity School.....	309 40
Marion. Lincoln Sch.....	37 90
Mobile. Emerson Inst.....	54 60
Montgomery. Pub. Sch. Fund.....	250 00
Selma. Pub. Sch. Fund \$426. — Rev. G. Stanley Pope \$250., Rev. J. Silsby \$50., Jefferson Croom \$3., Jefferson Winn \$2.50, R. B. Thomas \$20., H. F. Hobbs \$2., E. H. \$1., for Church, Selma.....	754 50
Talladega. Talladega College \$740.85, Other Sources \$3.35.....	744 20

MISSISSIPPI, \$1,740.50.

Aberdeen. Freedmen's Sab. Sch.....	2 00
Tougaloo. Sale of Cotton \$1,507.15—Pub. Sch. Fund and Tuition \$231.35.....	1738 50

MISSOURI, \$28.

Hannibal. First Cong. Ch.....	23 00
Saint Louis. W. R.....	5 00

LOUISIANA.

New Orleans. Straight University \$165.25, Gretna Ch. \$3.15.....	168 40
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TEXAS, \$58.20.

Galveston. Barnes Inst.....	55 75
Indianola. Freedmen's Sab. Sch.....	2 45

OHIO, \$393.70.

Andover. O. B. Case.....	10 00
Atwater. Cong. Ch.....	26 00
Canfield. Aid Soc. \$6.25 for Talladega C. L. Y. 25c.....	6 50
Cincinnati. Rev. B. P. Aydelott, D. D. to const. Rev. EDWARD S. SCOTT, L.M. Collamer. Mrs. Dr. Dunham, Box of Fruit, val. \$10., for Atlanta, Ga.....	30 00
Columbus. G. W. Wakefield.....	10 00
East Toledo. Mrs. S. B.....	53
Fredericktown. A. H. Royce.....	10 00
Geneva. Mrs. S. Kingsbury.....	10 00
Greenwich Station. P. A. B. and R. W.....	1 25
Hampden. Cong. Ch.....	2 25
Ironton. Rev. H. C.....	50
Kent. First Cong. Ch.....	38 50
Lebanon. Cong. Ch.....	20 00
Mallet Creek. J. A. Bingham, M. D. \$5., E. T. P. \$1.....	6 00
Marietta. First Cong. Ch.....	75 25
Maumee City. Samuel Clarke.....	3 00
Middleport. Mrs. Luana Gordon.....	10 00
Orwell. S. M. Hudson.....	3 00
Painesville. First Cong. Ch.....	43 10
Putnam. Colored Sab. Sch. by Mrs. M. A. D. Springfield. A. P. W.....	2 00
Stringsville. Rev. L. Smith, E. Lyman, A. W. Pope and Thomas Reed \$5. ea., A. Pomeroy, H. P. Pomeroy and I. Gifford \$2. ea., 9 Individuals \$1. ea., Others \$5.10 for Church, Selma Ala.....	40 10
Toledo. S. D. Harrington.....	5 00
Wadsworth. Geo. Lyman.....	5 00
Wauseon. First Cong. Ch.....	24 15
Wellington. Cong. Benev. Soc. for Talladega C.....	6 00
Willoughby. Esther A. Leonard.....	5 00

INDIANA.

New Corydon. G. Stolz.....	20 00
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ILLINOIS, \$1,165.17.

Amboy. Cong. Ch.....	21 15
Bloom. Mrs. A. W. M.....	50
Bushnell. Rev. G. H. Schnur.....	1 50
Chicago. Grace Presb. Ch.....	17 40
Crystal Lake. C. F. Dike for Teachers.....	10 00
Evanston. Cong. Ch.....	102 03
Geneva. Cong. Ch. \$34.75, G. J. Hollister \$10.....	44 75
Glencoe. Mrs. T. L. Riggs.....	5 00

Newark. Mrs. Rev. L. Farnham.....	2 00
Oak Park. Cong. Ch.....	80 85
Ottawa. Cong. Ch.....	5 30
Princeton. Cong. Sab. Sch. (ad'l) \$2.25, Rev. R. B. H. 50c.....	2 75
Rockford. "A Friend" \$700. — Mary C. Waterbury \$30. to const. CHARLES N. JORDAN, L. M., First Cong. Ch \$36.19.....	766 19
Wheaton. First Church of Christ (ad'l)...	15 75

MICHIGAN, \$168.85.

Adrian. Plymouth Ch. \$15.50, Mrs. M. E. Mahan \$5.....	20 50
Detroit. Second Cong. Ch. for a room, Talladega C.....	25 00
Hudson. Cong. Ch.....	33 55
Kalamazoo. Plym. Cong. Ch. Sab. Sch. to const. Miss ANNA MEERDINK and Miss JENNIE TIDBALL, L. M.'s.....	60 00
Olivet. S. F. Drury \$10.50, and Mrs. F. C. Lothrop \$10. for Theo. Sch. Straight U.....	20 50
Northville. H. S. Bradley.....	8 00
North Adams. R. P.....	50
Vermontville. Rev. H. J. P.....	50

WISCONSIN, \$216.75.

Appleton. Ann S. Kimball.....	5 00
Baraboo. Ch. Coll. \$11.76, Individuals \$6. by Mrs. James O. Prouty.....	17 76
Beloit. First Cong. Ch. (ad'l) \$26.30, Mrs. M. A. Kellogg \$4.....	30 30
Darlington. Cong. Ch.....	8 30
De Soto & Viroqua. First Cong. Ch.....	2 74
Milwaukee. Spring St. Cong. Ch.....	50 65
New London. Cong. Ch.....	2 00
— "A Friend" \$50. for Church at Corpus Christi and \$50. for Church at Goliah.....	100 00

IOWA, \$98.75.

Burlington. Mrs. Joseph Everall \$5., Miss M. Lewis \$1.50.....	6 50
Birmingham. E. S. Livingston.....	2 00
Davenport. Mrs. H. E. D.....	1 00
Dutch Creek. P. F. N.....	1 00
Fayette. Cong. Ch.....	11 00
Green Mountain. Cong. Ch. to const. Mrs. SARAH HOPKINS, L. M.....	30 00
Keokuk. Elizabeth Wilson.....	5 00
Manchester. Cong. Ch.....	19 90
Tabor. Mrs. L. A. B.....	25
Tipton. First Cong. Ch.....	17 10
Waltham. Wm. Mason.....	5 00

KANSAS, \$197.40.

Fort Scott. First Cong. Ch.....	12 00
Osage Co. ESTATE of Edward M. Perrin by Sandford R. Leonard.....	180 40
Osawatimie. Cong. Ch.....	5 00

MINNESOTA, \$98.47.

Anoka. Cong. Ch. (ad'l).....	3 71
Minneapolis. Plymouth Cong. Ch.....	41 26
Winona. Cong. Ch.....	53 50

NEBRASKA, \$43.

Baden. "Friends" for Indian M.....	32 00
Fairmount. J. E. Porter for Atlanta U.....	11 00

OREGON.

Portland. Capt. Benj. F. Smith.....	10 00
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CANADA.

Yorkville. A. H.....	1 00
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GREAT BRITAIN.

London. Freedmen's Missions Aid Soc. by Rev. J. W. Healy \$3,372.60—Stafford Allen for Fisk U. \$113.28—Rev. J. W. Healy, for prizes, straight U. \$10.....	3495 88
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Total.....\$23,855.07

Total from Oct. 1st, to April 30th, \$137,604 47

WM. E. WHITING,

Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 6, Ky. 5, Tenn. 4, Ala. 5, La. 14, Miss. 2, Mo. 2, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 60.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Beaufort, N. C., Charleston, Greenwood, S. C., Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Brownsville, Texas, Pine Bluff, Ark., Jefferson City, Mo., 21. *Other Schools*, 69. Total, 97.

TEACHERS AND MISSIONARIES—Among the Freedmen 334; among the Chinese 12; in foreign lands 29; total, 375. STUDENTS—In Theology 34; in College Course 46; in Chartered Institutions 1588; in other schools 13,620; total, 15,208. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.
2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.
3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . W. E. Whiting, 56 Reade Street.

BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.

CHICAGO . . C. H. Howard, Advance Building, 5107 Fifth Avenue.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.